

# TO THE RIGHT

Honorable, Sir *Tho. Egerton* Knight; Baron  
of *Etlesmere*, Lord high Chancellor  
of England  
&c.



RIGHT HONORABLE,  
it is not vnknowne vnto your  
Lordship, that diuers our Coun-  
trie men and women, taking the  
Bishop of *Rome* to bee such, as he  
professeth, haue giuen themselues  
ouer, to be wholly at his deuotion, as well in matters  
Temporal, as Spirituall, as if his minde were the on-  
ly measure of all, both well-doing and Orthodox  
beleeuing. Whereupon it commeth, that neither  
our Ecclesiasticall nor Ciuill state in any saue can  
agree to their taste, as varying from the patterne of  
the Romish Hierarchie, whereunto they stand re-  
solved, the Scheme of all Christian Churches and  
Common-wealths, in right ought to be configured.  
Nay they conceiue so mortall a mislike and hatred  
against both the one and the other, that groaning  
vnder the burthen thereof as insupportable, they  
not only in their desires wish, and in their hopes as-  
pire,

ent danger of  
The most sacred person, and their owne vnter  
confusion, vnlesse by vnfaigned repentance, they  
make timely prouision to redeeme their so hainous  
a trespasse. Against this infection, destroying body  
and soule, where it taketh hold, I endeuoured in a  
Sermon, for my poore skill, to minister a Counter-  
poison: giuing good prooffe for that purpose, by the  
likensse, or Identitie rather of the same qualities,  
that the Romane Bishop, whole voice they esteeme  
as an immediate Oracle from Heauen, is indeede  
none other then the very Antichrist, so much fore-  
spoken of in the Scriptures, and therefore rather to  
be execrated of all men, then by the foolish affecti-  
on of Idolatrie so adored. And finding my labour  
therin, by Gods blessing, seconded with so good  
successe, that certaine of the auditours, knowne be-  
fore to haue a smackring towards that painted Har-  
lot, haue euer since by good tokens shewed them-  
selues cleane out of loue with her: I thought it not  
amisse, to put forth the sum of what I then deliue-  
red by word of mouth, in print; if happely the rea-  
ding might preuaile with other of the same stamp, as  
the hearing had done with them. And to the end it  
might take the better effect, when it should come a-  
broad, I haue bin bold to recommend the protection  
therof vnto your Lordship: knowing, that although  
truth

armed in the a

worthy a

The matter treated, I assure my selfe, will be welcome enough, as holding iust proportion with the opinion, your Lordship is well knowne to carie of the Bishop of Rome your selfe, and would no question be glad, to haue other also, that as yet be deceiued in him, possessed with the same. Only my doubt is in the manner of handling, least it offend, as euery way vnworthy the shining of your learned and iudicious eies vpon it. But when I call to minde the noble courtesie, that seemeth incorporate in your Honorable brest: it beareth so high rule in my thoughts, that I feele my selfe, I must confesse, farre more animated to the onset by remembrance thereof, then by the other feare dismaied, or discouraged from it. And so resting thereupon, as the only armour of my boldnesse, and hope of good acceptance: I wish vnto your Honour long life, with all other complements of true and essentiall Happinesse.

*Your Honours, in all dutious affection,*

THOMAS INGMETHORP.



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THOMAS LINGMETHORP.  
Your servant in all dutiful affection.



**T**He motive, that induced me to present this sermon, helped perhaps by the vehement importunitie of diners of the audience, hath swayed so farre with me, as to diuulge it also. What checkes and taunts I expose my selfe vnto, in so doing, I am not ignorant: howbeit desire of publique good ouer-ballanceth my priuate reputation. For both the reformed Christian may thereby be confirmed in his course of obedience to God and the Magistrate: and the peruerse Papist conuerted from his Antichristian Creede and proceedings. Of the former, I hold my selfe sure: since oyle poured into a burning lampe, cannot but nourish and increase the flame. For the later, I am not altogether without hope neither. For albeit there be many, we see, (as the holy Ghost, who neuer faileth in any of his prognostications, hath fore-told should be) so druncke in affection, and in soule so denoted to Antichrist, that no admonition will stop them from running their fortune with him; nay the more they be dissuaded, the more egerly (as hot lime wherupo cold water is sprinkled) they woe his fauour, attend his seruice, and make Court vnto him: yet is there apparance of likelihood, that such as stand no otherwise affected towards him, but as they are perswaded they haue reason for the, will, upon better aduise ment and manifestation of their error, alter their minds at length, and be no longer abused by him, hausing him in as great detestation, as euer they doated on him, and were sorted by him before. The which they shall so much the sooner haue opportunitie to doe, as in reading this small tract, or any bigger discourse of the same nature, they shall lay their minds voide of preiudice, the most cruell enemy to all good aduertisements. For where it beareth any sway, nothing can be spoken so wel, but it will be mistaken: like them that looke through a yellowe glasse, euery thing seeming yellowe vnto them. Howsoeuer it be, my labour cannot be wast: for if it reforme not their iudgement  
and

my doing, which in thy hardest con-  
 struction, thou canst not iustly, I am sure, interprete to be but con-  
 gruous and good. For the worke it selfe, it is no canillling supposi-  
 tion, but a direct declaration of truth, grounded on impregnable  
 euidence. And though it be not so workmanly contrined in enery  
 point, as thy acute & curious censure perchance would require:  
 yet art thou to thinke no worse of the worthinesse of the one, by  
 reason of the worthlesnes of the other, then thou wouldest esteeme  
 the lesse of a pearle or Diamond, because it is set in horne, or  
 Steele, or some such other metall meanely varnished. Admis then  
 of the matter for the substance, & for the Scholership in the hand-  
 ling, iudge hardly thereof, as thou wilt. Disable it thy belly  
 full: for my part, I neuer meane to sue thee for a slander. Dis-  
 treine it, and pound it at thy pleasure: I will not trouble thee  
 with replenin. Trust me, thou canst not lay so much want of lear-  
 ning to my charge, as I doe know already, and of my owne accord  
 shall be ready to acknowledge my selfe guilty off: God make vs  
 both learned, to knowe his will.

T. L.

Page B. line 17. reade, that he might redorne them.

A SERMON VPON PART  
of the second Chapter of the first Epistle  
of Saint Iohn, the 21. 22.  
and 23. verses.

- 21 I haue not written vnto you, because ye know not the truth: but because ye know it, & that no lie is of the truth.  
22 Who is a liar, but he that denieth that Iesus is that Christ: the same is that Antichrist that denieth the Father and the Sonne.  
23 Whosoever denieth the Sonne, the same hath not the Father.



**S**AINT Iohn having made mention in the premisses of the 1 great Antichrist, whose pageant euen then began to be played by Simon Magus, Ebion, Cerinthus, and other his fore-runners, though his owne part was not personally to be acted till afterward, setteth downe here two speciall markes, whereby he might bee knowne, and so auoyded. One is, that he shall be a liar, and that no pettie one, but a grād liar, such a liar as together with his accomplices and confederates, for excesse of lying, shall beare the garland, or whetstone rather away from all other sorts of lying professions whatsoever, In which respect our Apostle doeth not simplie

B name



# A Sermon vpon part of the

name him *ἰησοῦς*, but with the prepositiue Article, *ὁ ἰησοῦς*, which the skilfull in the Greeke tongue obserue to be verie emphaticall, as equipollent in force with the Hebrue *He Halediah*, as the *Rabbines* terme it, that is to say, *He Notificatiue*, and therefore is vsually expresse in the French translation by the particle *Le*, which is more significant, then if they had saide, *Quelque*, or *Un*: in Latine, for lacke of the like proper voyce, it is wont to bee counteruailed by the Pronounce *Ille ob eminentiam*: In English, by the worde *Demonstratiue* (that) howsoeuer the Translator in this place, too curious perhaps in eschuing curiositie, hath left it out, and so drowned, ere he was aware, *ἡ πίστις*, the efficacie that appeareth in the originall. As also in the same consideration hee calleth him *ἰησοῦς*, a lie, by a 2 *Metonymie*, putting the adiunct for the subiect, the abstract for the concrete, the thing for the person, as we vse to doe in common speech, when wee would notifie an excellencie, an extraordinarie indument of some qualitie, 3 good 4 or bad. The other is, that he shal denie the Father, and the Sonne. In the explication, & application of these two marks, I mind to dwell for the present, as time shall licence, and God enable me. I would I might dilate of them at large, as the importance of the Argument requireth, but I must bee cōtent to apportion my discourse to the houre limited me to speak: you wil hold me therefore excused, I trust, if I runne ouer things somewhat hastily, as it were the Dogge at the waters of *Nylus*, touch and go, lappe and away. For the former of the two markes, it is most proper to Antichrist, as which hee can no more lay from him, then the Leopard can his spottes, or the Ethiopian his blacke skin. For like as Christ is the irrefragable Doctor of truth, yea, truth it selfe, and

1 Eadem mutatione speciei apud Hesiodum, ὁ ἰησοῦς, pro ὁ ἰησοῦς, & apud Phocylidem ὁ ἰησοῦς, legere est: Substantium pro Adiectiuo.  
3 As Sapia put for sapiens.  
4 as Scelus for Scelerus.  
Lying the true banner of Antichrists regiment.

Mat. 17. 5.

6. 23. 8.

Mar. 9. 7.

Iohn. 13. 13.

Act. 3. 22.

Iohn. 14. 6.

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and gouerneth in his Church by the Scepter of truth : So must Antichrist his aduersary be the head-school-master of *lies*, and his kingdome and Church bee compact and made of *lies*, as the tree of wood, and supported by *lies*, as a house is vnderpropped by the postes, or a birde in flying is borne vp with wings. Neither dooth Saint *Iohn* alone so blazon Antichrist, but *Daniel* also, and *Peter*, and *Paul*, haue set the same note vpon him, and drawing as it were his Scutchion, haue made *lying* not the least, nor last part of his Armes, euen the chiefe banner of his regiment. Now certainly the Bishop and Church of *Rome* had need goe hide themselues, whiles Antichrist and his Sinagogue be a seeking : or else by this badge, as *Aesops* Asse by his staring eares, they will be descried. For questionlesse, as the Serpent was more subtile then a nie beast of the field beside, and as blasphemie against the holy Ghost is more hainous then any other kinde of sinne : so of all sectes of Heretiques and false teachers, which haue beene in the worlde from the first founding of the Church vnto this day, for *lying* the Popish crew passe ; neither can there instance bee giuen of any one, that may of right be preferred, if equallled to them that way.

The *Arrians*, the *Pelagians*, the *Doxatists*, the *Nouatians*, the *Anabaptists*, were all, I graunt, much deuoted to *lying* : but the habite of lying was not so naturalized in any of them, or of the rest, whom time will not permit me *nominatiue* to particularize, as in our *Romanists*, who almost can goe no other pace, parle no other French. *Mahomet* and his followers, for long continuance, and fortunatenesse of successe, may well vie and compare with them. For as histories record, the foundation of *Mahometisme*, & of *Papisme*, was laid

2. *Thes.* 2. 4.  
Antichrist op-  
posite to  
Christ.

*Dan.* 8. 25.  
2. *Pet.* 2. 1.  
2. *Thes.* 2. 9.  
10. 11.

*Gen.* 3. 1.  
*Mat.* 12. 3.  
*Mar.* 3. 28.  
29. *Luk.* 12.  
10. 1. *Iohn.* 5.  
The Popish  
faction hath  
won the prize  
for lying from  
all other cou-  
soning sects.

5 *An.* 623.  
6. *An.* 612.

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much about one time; and we see by experience, that the contagion of the *Saracene* doctrine hath spread it self full out as farre in the East, as the Gangrene or infection of Poperie hath done it selfe in the West: but for copie of *lies*, and varietie of falsehoods, wherein yet it cannot be denied, but that the *Mohometanes* haue had a speciall grace, and singular dexteritie, though their chiefe engine were the sworde, they are no more parallele to our Pseudo-catholikes of *Rome*, then *Grime* the Collier was match for the diuell, when they agreed to play, as it is in the Comedie, blacker face take both.

If any man here popishly affected, thinke mee to ouer-lash, as charging them thus, more of faction then of iudgement, of spleene, then of desert, of fantasticalitie, then vpon any iust ground of accusation: let him picke and pricke vp his eares a while, and heare with patience, and marke with attention, and weigh with aduised consideration, the enditement I shall frame against them in that behalfe, and I doubt not, if hee be not too verie partiall, and hath not tied his resolution in a wilfull knot, but he will change his note, and confesse that in so saying, I haue vsed the figure 7 *Meiosis*, not 8 *Anxesis*; rather spoken of them by way of diminution with the lesse, then Hyperbolically with the more. Not that I haue attempted, or intended therein, to display the whole store-house of Popish *lies*, and lay them out as in an Inuentorie, or Bill of particulars: for truly I might as easily vndertake to measure the backe-side of Hell, nay, if Arithmeticke which is the Art of numbring, were set to take a muster of them single by themselves, it would want Characters to discipher them. But onely as a Lion may be gathered by his Pawe; and as by a small draught of sea

7 A figure of  
Extenuation.

8 A figure of  
Amplification.



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sea water one may relish the verdure of the whole ; and as the Geometrician by the measure of *Hercules* foote, drew the proportion of his whole bodie: so shall I cull some few, but choise *lies*, as it were out of the heape, that by them you may bee able the better to ghetse at the residue, which be infinite.

First then to touch the persons, by whom the Papacie is administred, if we looke well into them, what shall we find but vaine names, and *lying* titles? they being in deed no more like the men they make shew for by those titles, then an Owle is like an Eagle, or a Cuckoo to a Nightingall.

The Pope, to begin with him, the highest Pinacle of that unhallowed Temple, who seeth not how small correspondencie he yeeldeth, how little or no conforinitie he beareth with the magnificke titles he is inuested and dignified withall? He is called, you know, the head of the Church, and amongst his fauourites and obettors so accounted: but may sooner with *Atlas* bear the weight of the world on his shoulders, then discharge the office that title doth import: as being neither able to be present with the whole body of the Church, nor to powre vitall spirit into the particular members: properties necessarily liable, and incident to a head. Again, he is graced with the name of *Christs Vicar*: whereas it is certaine, that Christ is alwayes resident in his Church, and neuer in such sort absent from it, that he should neede any such vicariall substitute to be subrogated or deputed in his roome. Furthermore, he entitleth himselfe, in way of humilitie, *Servus servorum*, servant of servants: and yet in all his demeanor carrieth himselfe more like the King of Kings, and Lord of Lords, breathing nothing but soueraintie and unlimited iurisdiction, and would think foule scorne

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The liuely I-  
mage of a Po-  
pish Bishop.

iniquitas.

10. uirg. li.  
Epist. 1. cap. 5.  
Soc. li. cap. 23.

11 Vagus Mo-  
nachus manci-  
pium Diabolis:  
Eneas Silvius  
in Hist. Boh.

and be mortally offended at him, who should dare  
preferre any earthly potentate, king or Cæsar before  
him. Sutable to this head be the other lims of the  
Monster. Their pontificall Bishops, if they be measu-  
red by the rule & doctrine of Saint *Paul*, are nothing  
lesse then Bishops: as who neither doe, nor can teach,  
making Diuinitie the least part of their studie. Most  
of them residing most cōmonly in the courts of Prin-  
ces, by whom they are imployed as Embassadours,  
leauing in the meane while the Churches commit-  
ted to their charge, ouer which by bounden dutie  
they should 9 watch as it were sentinel, at randon, at six  
and seauen, seldom or neuer visiting them, vnlesse it  
bee at certaine times, more to impregne and fill their  
purses, then for any care or desire they haue, to reform  
things which are amisse.

10 Monks haue their name of *Solitarinesse*, as *Hie-  
rome* noteth to *Heliodorus*, whereupon grew the pro-  
uerbe, *Monachus in oppido, piscis in arido*: a Monke in a  
towne is as vnkindly a sight, as to see a fish on drie  
land. But it seemeth, that as in Latine, manie things  
take their denomination ~~aut aliq̃uon~~ of the contrarie,  
as *Mons*, a Hill, a *monendo*, of moouing, because it stan-  
deth fast and stirreth not at all, and *Lucus*, a wood, a  
*Lucendo*, of shining, because it is shadie, darksome and  
blind of light: So our moderne Monkes haue their  
appellation of lonelinesse, because of all other they  
be most addicted to cōpanie, 11 raunging, not to say  
roaging vp and downe from place to place, haunting  
cities, frequenting the courts of Kings and Emperors,  
and those places where the greatest concourse & con-  
fluence of people doe resort, and oft like Martialists  
remaining in the campe among Souldiers, and not  
seldome against the stormie tempests of the flesh,  
like

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like swaggering Caualliers, retiring themselves into the Stewes as into a shore (a fit harbour for such rotten vessels:) of all things they cannot away to be pend and cubde vp in a Cloyster. They vowe chastitie: being for the most part in proofe, the most shamelesse leachers liuing: the Frying-pannes and seething pots, *Caldaria inferna*, the verie Hell-kettles of all venereous and Sodomitish lust. They vow povertie: but by that title they ingrosse into their hands the chiefe riches, mannors and possessions of Christendome. They vow obedience: but vnder colour & pretext therof, they shake off the obedience they owe to God, their parents, and the magistrate. They professe themselves mortified men, dead to the world: & yet none are more strongly possessed and enraged with the spirit of the world, as by their fruits may appeare. For where doeth hatred and strife more abound? Where is auarice, ambition, enuie, pride, epicurisme, carnalitie, and the like worldly, not heavenly qualities more rise and predominant to be found, then among the Monasticall rabble of Votaries and Cenobites.

The right picture of our moderne Monkes,

Iesuities, are so called of Iesus: but in what points I pray you doe they resemble Iesus? without yee will say, that to inueigle youth: to blind the ignorant: to gull the simple: to cunnie-catch the wealthie: to disloyallize and traytorise subiects: to brew and broch stratagems: to contriue trecherie: to plot treasons and conspiracies against Princes: to vndermine kingdoms: to kindle warres: to raise commotion: to sowe sedition: to hatch mutinie and rebellion vnder the hood of religion: to disturbe the peace and quiet of Common-wealths: to proclaime the extrauagant and transcendent authoritie of the Pope: to propagate the kingdome, & enlarge the territories of Antichrist:

The Iesuities painted in their naturall colours,

to



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to cricalarum and bid battell and defiance against the truth: to distresse, and as much as in them lieth, to extirpate and roote out the Gospell: in a word, to ex-  
ploit all the feates, play all the casts of *Machiavil*, be the imitation of our blessed Sauour, which your own hearts will witnesse, were no point his fashions, no prints of his foot-steps: so as they deserue to bee called by the name of Iebusites, rather then Iesuites. Now then by the way, tell me, good Christians, all passion and parcialitie laide aside, all faction & affection put apart, must it not needes be a holic Procession, where such Diuels as these carrie the Crosse? A sweete and blessed Hierarchie, where such Regents bankrupt of the true feare of God, destitute of common honestie among men, raigne and rule the roast? A right Catholike church, which first was planted, and euer since hath beene watered, managed and maintained by such false Apostles, such lying Merchants, and counterfeited hypocrites as these?

The web of  
Popery is spun  
vpon the di-  
stasse, and wo-  
uen in the  
loome of lies.

As for the Religion professed in the Papacie, how-  
focuer it be disguised with the Maske of Catholicisme,  
what is it else in grosse for the realtie of it selfe, the vi-  
zard discouered and plucked off, but a lump of *lies*,  
errours and heresies? Their worshipping of Images,  
their Church seruice in a straunge tongue, their Masse,  
their Sacrifice propitiatorie for quicke and dead, their  
Transubstantiation, their reall presence, their Demi-  
Communion administred but in one kinde, their ele-  
uation and adoration of the Eucharist, their auricular  
confession, their freedome of will, their pardons, their  
pilgrimages, their Purgatorie, their inforcement of  
single life to the Cleargie, their meritoriousnesse of  
workes, their inuocation of Saints, their Popes su-  
premacie: These with infinite other Articles of the  
Romish

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Romish Creede: what are they other but so many  
starke *lies*, so many erroneous wicked paradoxes, not  
only not correspondent, but quite repugnant to sa-  
cred Scripture, the only selfe-perfect rule of Religion,  
and infallible touch-stone of all truth.

Of the same stampe is the whole Chaos of tradi-  
tions, they haue ouer-burthened and surcharged, they  
haue incombred, pestred & annoyed the Church with  
all. Wherein, albeit there appeare nothing commen-  
ded and commaunded by God, nothing instituted by  
Christ, nothing deliuered by the Apostles, nothing  
warranted by holy Writ: yet they blush not (a plaine  
token, there is not so much as a droppe of rubour left  
in their brazen faces) to make them equiualent in esti-  
mation, and of like authenticall vigour with the writ-  
ten word of God. Surely, surely, how coye and nice ac-  
count soeuer our Papists would seeme to make of  
their consciences, their consciences: they shewe, they  
haue stomackes like the Oestrich, that can digest and  
brooke such Iron diet, as this is.

And as their Religion is formed altogether of *lies*:  
So is it also ratified and confirmed by *lies*.

Their miracles, wherein their maine prooffe doth lie, *Indg. 16.*  
as *Samsons* strength did in his haire: what better are *17.*  
they, weighed in the ballance of the Sanctuarie, then  
the lying signes of Antichrist? Many of them Apo-  
cryphal, more false then *Aesops* fables, diuers wrought  
by legerdemaine, and not a few by the illusion of the  
Diuell.

Besides how shamefully doe they belie, adulterate,  
and as I may say, deflowre not only the virgin-writings  
of particular Doctors, and generall Councils, but to  
their euerlasting obloquie, & the perpetuall blot and  
blemish of their cause, the re-sacred booke of God it  
selfe:

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selfe: to make them seeme vnto their bleare-eyed pro-  
felytes, not able to iudge of colours, that they stand  
for them, at least make nothing against them. Where-  
as shining in their natue beautie, the false colours  
which they haue cast on them, wiped off: they are ra-  
ther swords to wound, the shields to protect the heads  
of Doctrine, they would so faine haue defended by  
them: rather shot to batter, then bulwarkes to forti-  
fie their tottering walles of Poperie: rather mines to  
throw-downe, then pillars to support their ruinous  
Tower of *Babylon*.

Their falsifying of Scripture in fauour of their owne  
opinions, and in preiudice of ours, is so manifest, as  
no gloze can shadow, no cloke hide it. Whereas God  
in the third of *Genesis*, sentencing Sathan that old ser-  
pent for seducing *Eue*, saide vnto him, concerning the  
seede of the woman, *ipsum conteret, it shall breake thy  
head*; giuing vnto vs a gracious promise, touching  
mankind to be saued by Christ the sonne of the virgine,  
the Prince of peace, as it is written, *the God of peace shall  
tread downe Sathan vnder your feete shortly*: certaine La-  
tine Bibles of the vulgar version reade, *ipsa conteret,  
she shall breake*. As if God had meant, not of the seede  
of the woman, of Christ, of whom *Hierom, Irenaeus, Cy-  
prius, Leo, Serapion, Moses bar-Cepha, Rupertus, Pereri-  
us, Isidore Glarius, Lippomanus, Stenthus*, and the Di-  
uines of *Parise*, with one voice expound the place: but  
of the woman, of *Marie*, to whom *Gasterus* the Iesuite  
erecteth a Trophie of her victorie, ouer the serpent  
conquered.

This reading, notwithstanding it grewe manifestly,  
not by the error of the Interpreter; for *Hierom* in his  
Hebrew questions vpon *Genesis*, producing the Sep-  
tuagint Translation, which expressing the sense  
hath

*Esa. 7. 14.*  
*Esa. 9. 6.*  
*Rom. 16.*  
30.

See the  
seuerall places,  
as they be  
quoted by D.  
Rainolds ad  
Angl. Semin-  
nar. out of  
whose well,  
the water is  
drawne.



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hath *et sic* he, plainly affirmeth it to be so in the Hebrew: but through the default of the Scribes who copied them forth, as both sundry Papistes *Canns, Andradius, Felicinus, Steuchus,* and *Ribern* by name confesse, and the rest might haue picked as much out of those three Hebrew words, *Hu isuph and nu*, being all of the Masculine gender, not of the Feminine: yet Pope *Sixtus* the fift, in honour of the Virgine *Marie*, towards whom, know you good Christian people, that we for our parts beare all reuerent respect, due to so worthy and blessed a vessell, so farre forth as is not preiudiciall to the glorie of her sonne, whom she her selfe acknowledgeth her *Lord God* and *Sanjour*: Pope *Sixtus*, I say in his 12 new edition of the sayd Bible, with his owne hand corrected, and vnder his Bull according to the Tridentine Councell, authorized only for authenticall, retaineth as the true reading of the old Interpreter, and right meaning of the words of the holy Ghost, *ipsa conteret, she shall breake*. And although the Hebrew fountaine, the seauenty Greeke Interpreters, the Calde Paraphrase, certaine Latine Bibles, and those of the more pure complexion, as diuers of their owne partie graunt, haue otherwise; although the Scriptures themselues, although the Fathers, although Popish Diuines teach, that it ought to be read *ipsum*, it, of the seede: yet neuerthelesse *Camsius, Gregorie de Valentia*, and other of the Popes clauages will not, but Hebrew, Greeke and all must be holden for corrupt, rather then his Holinesse touched with any misprision, or suspicion of oversight in that case. Nay it is not vnknowne, that *Onido Fabricius*, whereas right and reason would, he should rather haue gone about to sure the Latine Translation to the patterne of the Hebrew Originall: he contrari-

*Luc. 1. 46.*

47.

12 Anno

1590.

*Seff. 4.*

A Sermon vpon part of the

Notat. in  
Gen. ca 3.  
verse 15.

wise to make the foote of the Hebrew Text, serue the shooc of the Latine Translation, moued by the authoritie of *Iohannes Picus of Mirandula*, as *Lucas Brugensis* witnesseth, purposed and did his best endeouour in the Complutensian edition of the Bible royall, to haue had it fairely printed, euen in the Hebrew *Hi*, that is, *she*, but that God disposed otherwise of it. For in steed thereof, see the lucke of a thing, their is erroneously put *Hish*. An escape they will say of the print: but in my conceit, a true presage and strong euidence, that God was not well pleased with the falsehood.

*Psal. 51.*

The like pranke they play in the sixt chapter and fift verse. There the corruption of mans nature is proclaimed to be such, by the verdict of God himselfe, that by it all the imaginations of the thoughts of his heart are become only euill. The Hebrew is cleare and peremptory *rak rab* not only *euill*, but *only euill*, as *Dauid* in the Psalme doubteth not to name the childe plaine *wickednesse*, and *sinne*. Now our Popish Theologians, perceiving this somewhat to check and controll the Doctrine of the Church of *Rome*, whereby it is held to be no more but an inclination to sinne: disclaime the Hebrew Text, as hauing bin either by the malice of the Iewes, or fraude of Heretiques depraued, and cleaue to the Latine Translation as to a rocke, where the matter is minced and qualified, euen as they would haue it, in this manner: all the cogitations of mans heart are *13 prone vnto euill*. Verily his eyes, I must needes say, be very dim, that can not see; his nose stuf, that cannot smell; and his fingers numbe, that cannot feele and grope these forgeries, so ocular, so vnfauoury, so grosse and palpable.

13 Integritas est  
ad malum.

Being thus bolde with the Scriptures of God, to  
frame

*second Chap. of the 1. Epist. of S. Iohn.*

frame them to their purpose: no marueile though they make no bones at their pleasure, to choppe and change the writings of men. How small conscience they make heereof, may easily be gathered by the Conuenticle of *Trent*, wherein speciall order was taken, that no booke from thence-foorth, should be suffered to be new printed, except it be first reuised, and purged from hereticall filth, for so they account of all, that iumpeth not iust with the right Rammes-horne of their Popish fancie: which businesse, as it was straightly inioyned, and giuen in charge there: So hath it accordingly in diuers Popish places with all diligence bin put in execution, by men thereunto assigned (the best Masons no doubt, that could be got in all those quarters, for the rearing of such an Architecture.) By meanes whereof, it is come to passe, that we cannot readily iudge by the bookes which nowe come forth, as well of the learned men of their owne side, as of ours, what their proper resolution in any case of controuersie was. For in whomsoever they find any thing, that to their seeming doth preiudicate or thwart the grounds of their Popish Aleoran: their custome is, either with some cunning glosse, as with a wrest to make it tune vnto the Keie thereof: or otherwise as with a Spunge, if no shift of descant will serue the turne, to blot it out cleane. Would yee see some experiments of this their dealing, more worthy truly to be hissed at, then hoised or applauded.

Index expurg.  
Belgic. in Re-  
gul. Concil.  
Tridentin.

*Ludovicus Vnus*, having mentioned the state of Princes, subioyneth these words: *Whose power and Authority next vnder God, is greatest on earth.* Heere the Belgicke censors in their index expurgatorius, although more favourable vnto him, then the Diuines of Lo-

Epist. ad Hen-  
ric. 8. regem  
Anglix prae-  
fixa comment.  
cuius in Au-  
gust. de Ciui-  
Dei.



*A Sermon vpon part of the*

uen, who like cholericke Critickes expunge all: commaunde the words, *secundum Deum, rex: vnder God:* in which the maine force, the pith and marowe of the sentence, for the superioritie of the ciuill Magistrates power doth lye, to be razed-out: as derogatorie forsooth to the supreme prerogatiue and peerlesse preeminence of the Pope, and ouer-ranckly smelling of Lutheranism.

*De inuent  
rerum lib. 5.  
cap. 9.*

*14 In Anno  
793.*

*Tomo Con-  
cil. 3. admo-  
niz. Sum ad  
lector, de Sy-  
nod. Francof.  
fol. 226.*

*Palidore Virgile*, hath likewise bin vnder the rod of their Papall censorship. He, reckoning vp the tenne Commandements of the law of God, putteth downe this for the second: *Thou shalt not worship the likenesse of any creature.* This Rhapsodie, seeing it to giue a flat bastonado, a deadly blow to their Crucifixes and Agneis Deis: they haue cunningly but guilefully, in a new edition of his booke, caused to be left out: and so there remaine in the Author, only nine Commandements.

*14 Vrspergensis*, hath not escaped their violent hands, and the curish fingers neither: for to make him testifie an vntruth for their behoofe, that the *Franckford synode* held by *Charles* the Emperour, disanulled not the second *Nicene councell*, that had enacted Adoration of Images as lawfull, but another of *Constantinople*, that had repealed and reuerfed it as Idolatrous: haue they not scraped out of him the name of the citie of *Nice*, and vnder hand iuggled-in *Constantinople*? And the better to bolster-out the forgerie, if *Laurentius Surius* be to be trusted on his word, but friers be commonly lyers: they haue in some Copies shufled the very same words (at *Constantinople*) into the actes of the Councell it selfe. *Possennius* cryeth, to haue the same practised on the workes of other, as *Iansenius* Commentaries, where he speaketh reuerently of

*Erasmus*

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*Erasmus* for his exceeding good parts: whose paines no lesse iudicious, then industrious, I report me to all men of learning, whether the Church of God hath not plentifull cause, both to extoll with praise, and to acknowledge a beholdingnesse vnto him for the same.

*Sigonius*, auouching that *Melchisedech* offered not in sacrifice, as the Church of Rome would threape kindnesse on him, but brought forth bread and wine: that saith *Possennius*, would be scoured out of him, as a dregge of *Erasmus* Discipline: whereas if the Iesuities had bin matches, he might haue scene the selfesame lesson taught long before by *Moses*, of whom *Erasmus* learned it. On this fashion they pare and geld

the bookes of *Petrus Ramus* and *Betuleius*, where they seeme any whit to crosse or swarue from their Antichristian Theoremes: the one in his schooles, both physical, & metaphysical, where he taxeth as irreligious, the picturing of the Trinitie; the other in his annotations vpon *Lactantius*, where he perstringeth and sharply whippeth them, who first brought into the Church the Image of God the Father, whom no man euer saw. The like purgation they haue ministered to diuers other patients, as *Orosius*, *Ferns*, *Masius*, *Stella*, *Oliastrius*, where they were troubled with any the like distemper, not agreeing to the *Crafft* of the Romish faith. And their intendement, I dare assure you, was to haue proceeded in like sort with all the rest; how soeuer now of late, finding their knauery bewraied, the heate thereof be somewhat cooled, and I doe verily beleene, will shortly like a smothering brand quench of it selfe; if *Græferus* in his intended defence of the *Indices expurgatoris*, doe not all the better animate them, and giue new edge to their appetites already halfe-dulled. But *Græferus*, I can tel him,

how

Biblioth. 66  
lect. lib. 4.  
cap. 13.

Gen. 14.  
18.

Ind. expurg:  
iuxta Triden-  
tini Concilij  
Deeretam.  
Lib. 8. cap.

10.  
Lib. 12.

cap. 8.  
Comment:  
Xisti Be. ul:  
in Lactant.

Lib. 1.  
cap. 15.

*A Sumon vpon part of the*

how profound a Clerke, how great a Rabbinic focuer he be, shall find it *Sisyphus* taske, *Taxion* wheele, a difficult, or rather impossible & endlesse peece of worke, to set a good die on so course wooll, to hew sound timber out of so rotten a tree, to distill sweete licour out of so bitter a weede, I meane bring solide, and substantiall proofe, to Apologize and iustifie so bad an enterprise, so vnapproueable a designe.

If they had dealt thus with the later Writers only, the fault had bin the lesse, and he might excuse it the better: but in as much as they haue not forborne the grayest haire, the auncientest Fathers, but haue serued them with the same sauce, the wound they haue giuen, themselves thereby is so mortall, as no baulme, how precious focuer, is of power to heale it. Arguing them plainly to be past all shame, and not to passe what courses they take, *quo iure, quaque iniuria*, be it right, be it wrong, by hooke or by crooke, so they may aduance the Popish cause, which they solite, and as Mercenarie proctours haue bound themselves by fee, to promote.

The auncient  
fathers, corrupted by the Pa-  
pists, as well as  
the later wri-  
ters.

If they should pleade not guilty to the mangling and dismembring of the Fathers: why, the workes of the fathers themselves, as feeling witnesses, will depose against them, and conuince them, bearing so euident marks thereof, that no man without a vizar, can haue the face to denie it. Peruse Saint *Ambrose*, as he is printed at Lyons by *Frelomius*, now somewhat more then forty Winters agoe, and confer it with all former Copies, printed or Manuscript: and you shall see the differences so many, so manifest, that you must needs say, either much was suborned in the old bookes, or in that new one, which is more likely, much hath bin embezeled and parloined. In their  
late



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late edition of *Origen*, haue they not wholly omitted the commentarie of that old Father vpon the sixt chapter of the Gospell after Saint *Iohn*? Whether because it contained matter dissonant from our Doctrine, or theirs, in the question of the Eucharist, the chiefe subiect, whereof that chapter doth intreate, a man with halfe an eie may easily discern. *Gregorius Nissenus* writeth thus; we haue learned to worship & adore that nature only, which is vncreate: But haue not our Spanish Theologues, as in their index *expurgatorius* is to be seene, crossed out there the word (*Solummodo*, only,) as sauouring too strong of hereticall prauitie?

And as they haue not shunned thus to curtaile and clip, to fleece and plume, to toule and detract from the writings of the Fathers: so can they not be cleared from interlacing, souldering and adding vnto them for their best aduantage, like Cuckoos, laying their egges in other birds nests, by force whereof the sense of sentences, as it were the Fathers necke manie times, is turned and writhed about, and so made to looke the quite contrarie way. For triall of this, compare Saint *Cyprian* lately published by *Pamelius*, and printed at *Antwerpe* by *Stelsius*, with all former editions, not only of *Erasmus* setting-foorth, but of *Remboltus*, *Canchius*, *Costerius*, *Granius*, *Manutius*, *Morelius*, all birds of their owne feather; and printed neither by *Vignon* at *Genena*, nor by *Barker* at *London*, nor by *Barnes* at *Oxford*, nor by *Legate* at *Cambridge*, but by *Alopecius* at *Coleine*, *Hernagus* at *Basile*, *Langelier*, at *Parise*, *Criminus* at *Antwerpe*, *Gryphius* at *Lyons*, *Manutius* at *Rome*, all Printers in Popish places, and therefore not to be suspected, or excepted against by them, and you shall find heere and there, much cogged and

*Arist. de hist. animal. l. 6. c. 19*

*Vide Th. Bil. li. 1. con. pontificios.*

*A Sermon vpon part of the*

foisted into it, in fauour of the Bishop and Church of Rome, which the rest haue not. He who hath not the skill or leisure so to do, may for his helpe & satisfaction in the meane while, if he please, read *Simon Goulartius*, who hath dismasked the manifold forgeries therein committed, by that coufining Canon of *Brugis*, and pithily though briefly disproued them. The like hard measure they haue afforded Saint *Augustine*, *Hierom*, *Basile*, *Chrysostome* and other, putting in and pulling out, striking off and welling too, inserting and excerpting what seemeth good vnto them. But what make I so much adoe of some few words, lines, parentheses, perodes, pages and leaues forced in, or filched out of the writings of the Fathers: since it cannot be gaine-saied, but they haue forged whole books and Epistles in their names.

In this roule of counterfet and mock-fathers, we may put their *Amphilochius*, *Abdias*, *Leontius*, *Martialis*, *Simon Metaphrastes*, *Hippolitus*, *Vincentius*, *Clemens*, *Cletus*, *Anacletus*, *Telephorus*, and other of their decree tale-writers: vnto whom notwithstanding *Harding* driuen to the wall, and engaged within some streight by that excellēt 15 Iewel, the Bishop of *Salisbury*, was faine, for lacke of better Patrons, to flie for succour, as to a Sanctuarie. With these may be sorted the Epistle of *Athanasius* and the *Egyptians*, written to Pope *Felix* and *Marcus*: as fraught, whether with more impudencie, or flatterie, or lies, it may well be demurred vpon, and sauiouring no more of *Athanasius* Godly literature, then a Goate doth like a musk Ball, according to the 16 saying; or a hādfull of weeds, like a posie of sweete violets intermingled with other fragrant flowers & wholesome herbes. *Geolarius* in expresse words discardeth for Apocryphall, the

15 Et re et  
nomine.

16 *Pastillos*  
*Rufillus olet*  
*Gorgonius*  
*bircum:*  
*Horatius.*  
*Dist. 15.*

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the booke of *Origen de penitentia*; with which, as right cater-cosins, we may ranke his Homilies vpon diuers *Saints*, his Commentaries vpon *Iob*, his tract *de Lamentatione*: bookes fitter to be throwne into the bench-hole, or as the Spiders web to be swept downe and caried out, then hung-vp in the Church for any other either armour or ornament; as made rather by some Nouice or Catechist not perfectly instructed in the faith, then by so famous a Doctour of the Church, as *Origen* was. There is extant a Sermon *de cana Domini*: vnder the name of *Saint Bernard*: which yet in a french impression hath bin seene carying the inscription of an other Author, as *Peter Martyr*, an eie-witnesse, of his owne knowledge testifieth. Of *Basile*, *Nazianzene* writeth much, as also other of *Chrysostome*: yet find I no notice, no incling giuen by one or other, of any such forme of Liturgie to haue bin framed and prescribed by them, as is commonly attributed and ascribed to them, and goeth vnder the protection of their names. That *ad fratres in Eremo*, Lord, how euill fits it it, to be superscribed with *Saint Austines* name: all the composition of the Elements thereof, being nothing but barbarous for the stile, and for the matter triuiall and triobular, fabulous and friuolous. In the booke of *Saint Austine de octo questionibus Dulcissimi* and third question, the Author remembreth a letter written by himselfe to his sonne, that was a merchant: but among all *Saint Austines* Epistles, I am deceiued, if any such be to be found. Vnder the name of the same father, there is cited by *Gratian* and *Lombard* a treatise *de vera et falsa penitentia*, in the seuenth chapter whereof, the Author doth alleage *Saint Augustine* himselfe by name. The like exception may be taken against the booke,



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*de Spiritu et litera*, in the thirty seauenth chapter whereof, *Boetius* is vouched, who was borne long after Saint *Austine*. The booke *de conflictu virtutum et vitiorum*, which beginneth, *Apostolica vox*, is thought to come nearer Pope *Gregories* stile, then S. *Austines*. The booke *de scala paradisi*, which beginneth, *cum quadam die*, resembleth Saint *Bernards* both spirit and maner of writing vp and downe, and so in auncient Copies is intituled vnto him. There be also fathered vpon him certaine Sermons, touching the feast of the commemoration of all soules, wherein purgatorie is freshly, with tooth and naile, might and maine defended: and yet it is well enough knowne, that that feast was neither borne nor conceaued in Saint *Austines* daies. Their *Dionysius Arcopagita*, vpon whose strings our Popish Minstrels harpe so lustily, and with so high a tone, is worthily branded for a counterfet and bastard brood, as in no one feature or lineament representing so renowned a Scholler, trained vp in Saint *Pauls* Schoole, as the true *Dionysius* was. The booke stiled *Augustinus*, if it were *Basiles* owne, as it beares his badge, how happeneth it, that *Nazianzene* named it not, in the Catalogue of his workes. But of it I neede say the lesse, because as *Sozomene* well obserueth, it hath bin alwaies doubted off, as compiled not by *Basile*, but by one *Eustathius* an heretique. Finally, there be certaine questions, wearing the liuery of *Iustines* name: which yet to be none of his, appeareth by this, that one where *Origen* is cited, who 17 liued some while after 18 *Iustine*, & in another place the *Maniches* are mentioned, which sect was vnatched wel-near two hundred yeares 19 after *Iustines* time. These fathers and many more, albeit but ruffe, but copper, base, and counterfet stuf: yet

Quest. 82.

& 86.

17 Anno 261.

18 An 140.

Quest. 127.

19 Anno.

300.

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yet be they the best monuments, and surest records  
the Papists bring, to backe their assertions, and a-  
uowe their falsely named Catholique Religion with-  
all. All which laied together, ye may see, vnlesse you  
wilfully close your eyes against the light of so bright  
shining a truth, that howsoeuer the Antichristian Pa-  
pist, like iack bragger, boasteth much of the Fathers,  
and would seeme to price them at a very high rate,  
they are the only men indeede, that disparage the Fa-  
thers, and set them at nought, vsing their workes,  
but as Trunckes to cary along what they please to put  
in; or as Organes to lend vtterance, to what they shal  
breath and blow into them; or as Wax and other  
soft metall, to beare no impression, but what the  
seale of their forestalled iudgement shall stampe and  
grauē in them. Which shift if they could haue caried  
away cleane without impeachment or interrupti-  
on, it had bin no masterie for them in short time, to  
haue had all the Fathers on their side, olde and new,  
auncient and late. As some of them, hauing already  
in their deceiued conceits, swallowed downe and de- *Campianus*  
uoured that their imagined pray, haue not bin behind *rat. 10.*  
to reckon before their host, and in a brauado to crake *possewinus*  
and make their vaunts, that there is not a Father of *selec. Bibli-*  
any antiquitie or reputation, but hee is wholly *oth. lib. 7.*  
theirs. *cap. 26.*

What Councils they haue violated for the better  
colouring and countenancing of their matters, it  
would be too long to recount. I will therefore, for a-  
voyding prolixitie, instance only one for many, and  
that shall be the holy Councell of *Nice*. Vnder the  
name whereof, the Bishop of *Rome* himselfe, by name  
*Sozimus*, was not ashamed to forge a decree in the  
maintenance of his ambitious claime then in questi-

*A Sermon vpon part of the*

*Council. Afric. cap.  
102. 103. in  
Grac. pag. 82.  
Sess. 20.*

one as he was openly taken tardy, and finely fetcht-  
ouer the coales in the *African* Councell, & afterward  
in another of *Florence*, well taunted for his labour;  
to the indelible detestine of his credit, and all that  
build their beleefe on the sandy foundation of so  
impudent a falsarie.

Heere I thought to acquaint you with sundry other  
kinds of *lies*, with which the bookes and pamphlets  
of Iesuits and other Popish proctors, are as with  
ioints and sinewes strengthened, with pearle and pre-  
cious stones richly embrodered, and with rings,  
bracelets, and iewels beautified and adorned, as well in  
magnifying themselves, their Church and Religion,  
(which in the deceiueable stile of affection, they inti-  
tle *Catholique*) as in vilifying and disgracing of vs  
and our profession as hereticall. But the houre being  
already almost expired, and as yet nothing said of the  
second marke, I must be faine to coast ouer that dis-  
course a nearer way, referring you to Doctour *Rai-  
nold* his Epistle to the English Seminaries, the one  
situate at *Rome*, the other at *Remes*, prefixed before  
his answer to *Bellarmino*, touching the Idolatrie of  
the Church of *Rome*: where he reduceth their *lies* in-  
to certaine heads, and exemplifying euery one seue-  
rally, to the silencing of all Papists for euer, refuteth  
them.

The second marke, whereby Antichrist is heere  
chalked out to be knowne (as by the tenour and con-  
tence of my Text, yee may perceiue) is, that he shall  
not only denie Iesus to be Christ, but shall denie the  
father also. It will be saide, that this bipartite marke  
doth in neither respect agree to the Bishop of *Rome*,  
and therefore my plea to be nought, that the Bishop  
of *Rome* is Antichrist. True it is, the Bishop of *Rome*,  
and



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and all his adherents with one consent, doe in words acknowledge Iesus to be Christ: neuertheless all the water in *Tiber* will not serue, to wash the Bishop of *Rome*, from the attaint of that suspition. For what auailerh it, to giue Iesus the name Christ, and to take from him, as they doe, the thing signified by the name?

Christ, is a Greeke word, all one with *Messias* in Hebrew, and as much in English as annointed. Whereby we are giuen to vnderstand, that Christ was annointed and appointed by God, a Prophet alone to teach, a King alone to rule, and a Priest alone to make our full and compleate atonement with the father: whereas then the Papiſts hold, that Iesus is not our onely schoole-maister by his holy Gospell, but that we must admit vnwritten verities, as they call them, indeede vanities, from we know not whom, to be of equall stroake with the written word. Againe, whereas they make not Iesus alone our King and head to rule vs by his spirit: but would haue vs belecue, that the Pope a mortall and sinfull man, hath interest in our Consciences, to dominere and tyrannize ouer them, as him listeth, and for laker or spite (the only markes he aimeth at) bind and loose at his pleasure. Lastly, whereas they impeach the al-sufficient and intire vertue of Christs sacrifice offered once for all, and for euer, and beare the World in hand, that themselves must reenforce it from day to day, by their continuall Sacrifice of the Masse offered for the quicke and dead, doe they not in thus denying the effects of his offices implied in the name (Christ,) in effect denie him to be Christ? Who so denies vnto a precious stone the vertue of an Emerald, doth he not consequently denie that precious stone to be an Emerald?

We

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We read of the Arrians, how they did not sticke in words to confesse that Christ was God, but when their doctrine came to scanning, and that it was sifted and boulded to the branne, they were found in trueth to shake and euacuate the Godhead of Christ, by denying his Consubstantialitie with the father: euen so it fareth with the Papists in this behalfe, they agnise Iesus to be Christ, *nomine tenus*, but by the sequence of their doctrine they vtterly renege it againe, like a curst Cowe, that hauing giuen a good deale of milke, casteth it downe immediately with her heele.

And because the profession of the name of Christ is not only *speculative*, as consisting in mere contemplation, but *active*, as requiring deeds as well as words: they also may be said to denie Christ, who lead an impure, wicked and vngodly life; which they would neuer doe, in case they did vnfeynedly belecue, that Christ by his precious blood hath washed and purified them.

30 Qui Cur-  
ries simulant.

21 Et Baccha-  
nalia viuunt;  
Iunenal.

Martin Pole.  
&c.

Now whether the Popish generation be culpable also in this kinde of denying Christ, let the Christian world iudge. Indeed they make 202 faire flourish, a iolly shew of great vertue, singular holinesse, and rare austerenesse of life: 21 but were it not for defiling my tounge, & offending your Christian eares, I could with a wet finger, or euer your pots be made hot with thorns, make you see, that all is not gold that glisters, and that much villainy & varlettry lyeth hid vnder their glorious gaberdines. If al be true, which not our friends but their owne fauourers, haue related & be-moned in no worse men then the Standard-bearers of their campe, the ringleaders of their faith, and Bel-weatheres of their Church: I will not say *supra dicta* is *supra dicta* the skumme, the ofscoure and refuse of the reformed Churches,

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Churches, as in so ample & large a field, there will euer be some blasted eares of corne, but euen the Priests of *Baal, Bacchus & Priapus* were Saints, in cōparison of so vile & vglie Monsters. And if their old men be so holy, what may we deeme of the yong frie? if the eie it self be darke, what hope of light is there to be had in the rest of the body? And thus ye see, howsoeuer the Papists do titularily professe Iesus to be Christ in words: yet really and indeede they denie him, they renounce him.

Now resteth to be shewed, whether the Papists be accessarie to the denying of the Father. Here I neede not vse much prouing: the matter doth speake inough of it selfe. For since the Scriptures deliuer vnto vs no God but one, who hath a Sonne begotten of him from euerlasting, whom in the time appointed he sent forth, made of a woman, and made vnder the law, that he redeeme them, which were vnder the law: in that they denie Christ the Sonne of God, and the things he hath atchieued and done for vs in the flesh, as yee haue heard alreadie auerred and made good against them: doth it not necessarily follow, is it not a manifest conuiction against them, that they denie the Father also? *Gal. 4.4.*

This point also I meant to haue amplified more at large, and corroborated with reasons drawne from the relation betweene a father and his sonne, which is such, that the taking away of the one, is *ipso facto* the nullitie of the other. As also from the essentiall vnion, the Scriptures set forth to be betweene the first and second person in the Trinitie, which rightly *Iohn. 10.30.* and duly cōsidered, euidently demonstrate & cuince, *1.2. & 10.* that the knowledge and worship of God the Father, cannot stand without the true knowledge of Christ, and faith in him: and so by dint of consequence, the  
E denying



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denying of the Sonne, to bee the denying of the Father: and if ye marke, it is the Apostles owne inference insinuated in this place: but the houre hath pre-  
sented me.

A ewe doth not  
more resemble  
a sheepe, then  
the Bishop of  
Rome doth  
Antichrist fro  
top to toe.

Now then (good Christians) for a conclusion & parting blow, since not these two marks only, but whatsoever els in Scripture is intimated touching Antichrist, no one, the least circumstance from the beginning of *Genesis*, to the end of the *Apocalyps*, excepted, doth all directly & vnauidably light on the Bishop of Rome: what remaineth, but that we take him to bee the same person, whom he doth so liuely and exactly in euery lineament expresse, and accordingly from the bottome of our hearts, (as the holy Ghost with larum vpon larum warneth vs) despise, and hate him, least being partakers with him in his abominations, wee participate also of his plagues.

This, that you may the better performe, I con-  
iure you by the name of our Lord Iesus Christ, as you  
tender your owne good estates in this world, and in  
the world to come, in any wise take heede of Iesuites  
and Seminarie men: blesse your selues from them:  
flie their companie: haue no trafficke or commerce  
with them: stop your eares from their venemous in-  
sinuations: listen not to their Syren-songs: bee not  
enchanted with their charmes; their spell is not of  
God, it is diabolicall: be not enamoured on them for  
their faire lookes; the Scorpion hath an amiable face,  
but carries in his taile a poysonous sting to strike to  
death withall: bee not angled with their sugred pro-  
mises, nor quailed with their menacing threats; the  
one be as idle, as the other adle. Be not stirred neither,  
with their counterfeit commiseration towards you,  
though endeared with tears, remembre, the Crocodile  
weepes,

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wee pes, not to lament death, but to procure death. Entertaine them not in your houses, much lesse in your heartes; if they once get in a foote there, they will hardly out againe, while there remains one sparke of true godlinesse vnslaine, one drop of loyall bloud vndryed vp in you. Be not too forward to second them in their motions, to bite at their bayts, to stoape to their lures, to daunce after their pip:s: if they once perceiue you any thing officious & pliable to their designs, they will be streight broching some treasonable peece of seruice or other, to embrue you and set you a worke in, for the speedier comming to the vsurie, the hauen and haruest of all their desires; their often calculated, but hitherto, and I pray God euer to be adiourned golden day, to the ruine of your bodies temporally, and eternally of your soules, if ye condescend vnto them. For (O God, O God) what are they but Emittaries sent from the Antichrist of *Rome* with expresse mandate, and as peremptorie resolution, either to reclaime this land to his deuotion and obeysance, or to set all in a combustion. Which long or now they had effected, and made this noble kingdome, which for many halcyon & pleasant yeares vnder the banner of the Gospell, hath beene as the Garden of *Eden*, a sable stage or Theater for tyrant-Papists, to act their cruell and bloudie Tragedies vpon, had not the Lord our God from time to time of his great mercie, crushed their mischieuous practises in the shel before the time of hatching, and lately (which when we remember without thankes, we must forget withall, all Christianitie and humanitie too) most wonderfully discovered and defeated, that their maister *Machauillian*, and more then barbarous and sauage plot by Gunpowder. And euen by his hand of Iustice, whom they

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most maligne, our dread soueraigne, his vicegerent and Licutenant among vs, the chiefe object of that their damned proiect, giuen the principall actours in that Trage-Comedie: tragical in respect of their intēr, Comical, in regard of the euent, the meede their treacherous parts did merit. Which notable exemplarie iudgement may serue both as a glasse to the blind eies of the Papists, if there be any glimse of light left vnput out in them, of Gods heauie hand against them, and their vncatholike cause: as also an Argument, a pawne and pledge vnto vs, both Prince and people so preserued of God, of his vnspeakable grace and fauour towards vs and our proceedings: and with all, a *Memorandum* to put vs in minde neuer to forget, with ioyfull showts and songs of thankesgiuing to resound and solemnize the prayse of the Lord, who is euermore kinde and beneficiall to *Israel*: the Lord, I say, whose mercie and truth lasteth and triumpheth for euer. To this Lord, euen our good and mercifull Father, with his Sonne our Sauour, and their blessed Spirit our sanctifier, three persons and one God, be yeelded all thanks, encomie and Imperie, nowe and euermore. Amen.

**FINIS.**



## Ad Lectorem.

**H**Em tibi Hendecasyllabos sequentes,  
Lector candide, charta ne vacaret,  
Corollarioli instar, impolitos,  
Castos at tamen & quidem puâicos.  
Hominem dedecet esse Christianum,  
Vanum, spurcidicum, impium Poëtam.

## De Regno Regis Iacobi Carmen.

**Q**Varis, secula quot velim perenne  
Iacobi Imperium vigere Regis,  
Bruti magnanimos super Nepotes?  
Certè secula mille, deinde centum,  
Dein mille altera, dein secunda centum,  
Dein usque altera mille, deinde centum.  
Quàm sunt sydera multa, cum tacet nox,  
Quàm sunt iugera multa ubique agrorum,  
Quàm sunt gramina multa deinde campis,  
Quàm magnus numerus deinde arena  
Maris littoribus iacet sonori,  
His si addas segetem aridis aristis  
Seclum diuite messe densiorem,  
Qua nec pernumerare curiosi  
Queant, nec mala fascinare lingua,  
Nec quisquam malus invidere possit,  
Cum tantum sciat esse seculorum:  
Tam multa imperet, isque secla regnet,  
Innumèrùm Genitor parensque Regum,  
Atavis Regibus ortus ipse claris,  
Velut nolit Episcopus Latinus,

*Impurus vigil, insolens, profanus,  
Ingens opprobrium Petri, Cathedra  
Sessor pestifera, Antichristus ille,  
Suo atque id merito, bonoque nostro.  
Nam pravi haeresisque purus ipse,  
Æquum (quod potius est) bonum administrat,  
Omneisque undique pseudodogmatistas  
Ad unum Hereticos Papisticosque,  
Pestes, perniciem sui popelli,  
Longè plus odio Vatiniano,  
Malas ut tenebras per ôsus Orci,  
Veram Religionem & Orthodoxam  
Unicè colit ac tuetur unam,  
Usquequaque Britannia per oras.*







**I**ohannes De Sigillis alias de liliis Aplicus Subdiaconus Et in Inclito Regno Anglie fructuum et proventuum canere aplice debi-  
 torum Collector / Et Perle de Maluino decanus Ecclesie Sancti michael de leproleto Bononiensis Sanctissimi domini nostri pape  
 Cubicularius sedis apostolicæ Nuntius et commissarius per eundem sanctissimum dominum nostrum papam adintra scripta deputati  
 In predicto anglie regno / Universis presentes litteras inspecturis Salutem et sinceram in domino caritatem / Noueritis quod sanctissi-  
 mus in cruce pater et dominus noster pater nobis Johanni et Perle commissariis prenominationis concedendi vniuersis christifidelibus in regno  
 Anglie / et dominio hebreie Forisq; ac terris quibuscumq; victi regni ditioni subiectis qui per se vel alium infra tempus ad scissimum domini nostri  
 et sedis aplice bñplacitū duxerint et vique eisdem bñplaciti euocatio aut obtentio in suis litteris suspensio facta fuerit sedem tenore  
 ipsarum litterarum aplice / Qui ad magnandum infideles et resistendum eorum conatibus / Tantū Quatuor Tres vel Duos vel vniū florenos auri  
 Vel tñ quantum per nos Commissarios prefatos desuper deputatos / seu cū Collectoribus et nobis super hoc obtinendis vel facultatē hñtibus  
 conuenerint / et cū effectu persoluerint / Ut Confessor pdone presbiter secularis vel cuiusvis ordinis etiā mendicantiū Regularis curat  
 vel non curat / quē quilibet eorum eligendū / eligetis et eligentium cōfessione audita seu cōfessionibus respectu auditis pro commissis  
 per eū vel eos peccatis criminibus et aliis quibuscumq; quicūcumq; enormibus et grauib; etiam si talia foret propter que sedes aplice eē  
 quouis modo colulenda / Et pñe in eomanū Pontificē et in predictam sedem aplicam / et iniectionis manū violētay In Epōs et  
 superiores prelatos criminibus et aliis exceptis Necnō a censuris et penis ecclesiasticis quibuscumq; quomocumq; inflictis a Iure vel ab  
 hoc semel in vita et in aliis diebus sed nō reservatis casibus et peccatis quocūq; id peccatis auctoritate Aplice de absolucione bñficio  
 providere et tam semel in vita q̄ in mortis articulo plenariā oīm suorum peccatorum remissionem et absolucionē cū ea plenaria Indulgentia quā  
 etiā assequerentur In visitatione liminū Beatorum apostolorum Petri et Pauli / Basilicam sancti Johannis lateranensem Et beate Mariemaioris  
 de beate ac recuperatione terre sancte eorūdem infidelium expugnacione / ac Anno Jubileo que etiā ad peccata oblita et que alias aliis sacerdotibus  
 bus concessi foret extendat Ipsis in sinceritate fidei et vnitatis scē Romane ecclesie ac obediēcia et deuotione scissimi domini nostri et successorum suorum  
 Romanorum Pontificum Canonice interdictum persistentibus impendere et salutare penitentiā iniungere Ita vt si ipsis in hñmō mortis articulo  
 sepius cōfessio absolucio ipsa impendat / Nichilomin⁹ iterato in vero mortis articulo possit impendi et impela suffragetur eisdē aucto-  
 ritate aplice et aplice potestatis plenitudine concessit facultatem prout in Iplis litteris aplicis super hoc emanatis plenius continetur  
 Cū autē Magister Bernardus de Sola  
 In hac parte fungimur satisfacto tamen hiis quibus fuerit  
 Datum Sub Sigillo Sancte Crucate Anno Incarnacionis Dñi  
 Mense Octobris Nonis Die vicesimo quarto Venis Aplis